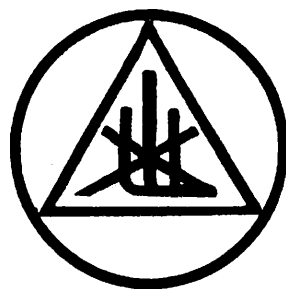


the Beacon



January 1962

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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*The editors do not necessarily endorse all statements made by individual authors
in these pages*

PRICE: Six issues	...	...	...	...	U.S.A.,	3 dollars
					U.K.,	1 pound
Single copy	...	...	...	...	U.S.A.,	50 cents
					U.K.,	3/6

*Countries outside the sterling area the equivalent of the U.K. price
(a free sample copy may be obtained on request)*

Published by Lucis Press Limited, 88 Edgware Road, London, W.2., U.K.

U.S.A. address: Lucis Publishing Company, 32nd Floor, 11 West 42nd Street,
New York 36, N.Y.

THE HIERARCHY IS NEAR

In this issue of *the Beacon*, the first of a new year, we have endeavoured to do two things: to highlight some of the spiritual significances of the present world condition, and to throw light on the potent energy-flow available through the Hierarchy and the Christ to humanity, which is already having its bridging effect within the more receptive and creative areas of human consciousness. This is indeed a cataclysmic period of revelation: nothing can remain hidden or undisturbed.

Probably the outstanding factor in the immediate situation is that of *opportunity*. A process of response to energy stimulation has been initiated within the planetary Life as a whole, producing far-reaching results and bringing about changes and adjustments necessary for the continuing restoration of the Plan on earth. In this divine process, the centre humanity can, for the first time in its history, intelligently and lovingly co-operate. The opportunity to co-operate with the Plan and with those who serve the Plan, instead of blindly re-acting to the process of change, is possible because of the amazing growth and response in the consciousness of the more 'advanced' members of the human family, with its inevitable lifting, redemptive effect within humanity as a whole. The overall effect of both human and Hierarchical stimulation on the minds of men, is becoming obvious in the many emerging new trends and new co-operative group efforts towards some needed ideal of benefit to human well-being.

This new growth, 'the first tender shoots' of the new age culture, as Professor Sorokin has expressed it, is apparent in many fields. In this issue of *the Beacon*, for instance, we are including extracts from addresses given at a medical convocation on: *The Great Issues of Conscience in Modern Medicine*. There are many other examples that could be given, and which we hope to give in the future, including information about a proposal to establish: *An International Youth Service* and *A United*

Nations University, carefully and clearly drawn up by a group calling themselves 'Americans Committed to World Responsibility'.

In this *Beacon* also we have included an article, sent from India, on some of the implications of the 'combination of the eight planets on 5 February, 1962'. This forthcoming event has aroused much interest and not a little apprehension among astrologers, and others. It is somewhat significant, therefore, that the authors have entitled their article '*The Sign of a Great Spiritual Victory*'. And it seems to us that this title is far more in keeping with the possibilities than the forebodings with which many await this unusual configuration. Such an event presents an opportunity to humanity to demonstrate spiritual growth, to rise to the occasion and to control the results through right choice and decision. The world circumstances on 5 February, 1962, are entirely different from what they were in 1914 and in 1939; we cannot legitimately draw any parallel. And not only is the human situation different, but the changes that have taken place in the relationship of Hierarchy and Shamballa to humanity over the last 20 or 30 years provide a spiritual support and guarantee such as humanity has never before experienced. As a result, we have the ability to make a momentous decision at the appointed hour which can result in liberation for human consciousness from the shackles of out-grown attitudes of mind and heart still restricting progress. All we need is the courage to act on what we believe, and to have faith that the power of the one life and the love of the one soul are infallible when given expression.

In the words of D.K.: 'In the past I have used the statement to reassure you, "The Hierarchy stands"; today I say to you, "The Hierarchy is near." The power of the focused, spiritual unity of the Hierarchy can be felt today in many ways; it is largely responsible for the patient effort of all humanitarian workers and of all who vision unity in the face of great

odds, and in spite of the fatigued lethargy and the pessimism which conditions, too hard for human endurance, have imposed upon men's minds. The Hierarchy stands and works. The Masters are working according to Plan, a Plan which is founded in the past history of the race and can there be traced; a Plan which is necessitated because of human selfishness, the drastic horror of the war (1914-1945); a Plan which today can and will bridge the gulf which now exists between the unsatisfactory, selfish and material past, and that new future which will

demonstrate a large measure of world unity, and which will steadily, and with skill in action, substitute the spiritual values for those which have hitherto held sway.

'The guarantee of this is the developing intelligence of men everywhere fighting blindly for freedom and for understanding, and receiving ever the inner assurance, knowledge and aid of those who are working out, as always, those situations and conditions wherein mankind can best arrive at divine expression'.

the quest for peace . . .

We have dreamed of Utopia, and secretly been thankful that it is only a dream. Now we are going to be compelled to think about it, and think hard and long, for we may be forced into it by the absence of any alternative but doomsday.

KENNETH BOULDING

•

Washington, February 25 (AP) — The world is spending \$14,000,000 an hour — on arms and armies.

The United States and the Soviet Union together spend about 73% of the total — \$88,000,000 a year.

The cost of the arms race is about \$40 a year for each man, woman, and child now living.

If the world were to pool this money for peaceful purposes, the average annual cash income of 1,200,000,000 people who make less than \$100 a year could be more than doubled.

Adequate housing could be provided for 240,000,000 families in under-developed nations. In some places houses are being built for as little as \$375 to \$500 each. The money goes for material only.

The hungry among the world's three billion people could be fed, and the sick provided with medical care.

An absolute end to the arms race would release the constructive energies of at least 15,000,000 men now in training to kill each other.

This, however, does not tell the whole story. One of the world's rules-of-thumb is that at least four men must labour to keep one soldier armed, fed and supplied.

Thus an end to the arms race would enable 75,000,000 men to turn to peaceful tasks.

The United States is spending more on armaments than any other nation — \$46,000,000,000 a year for missiles, manpower, tanks, guns, ships, atomic explosions and military aid to allies.

NEW YORK TIMES, 26 FEBRUARY, 1961

•

To those nations who would make themselves our adversary, we offer not a pledge, but a request: that both sides begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction . . .

Excerpt from PRESIDENT KENNEDY'S INAUGURAL ADDRESS, 20 January, 1961.

•

Our Spiritual Opportunity

by Alice A. Bailey

In order to resist the forces of darkness, the disciple should ponder deeply on the significance of freedom of the Spirit. By uniting his consciousness with the Higher Will, he will help to bring about the reappearance of the Christ.

This task of living as a disciple in the modern world is perhaps the hardest that the ages have ever held. The majority of the disciples and mystics of the past one thousand years were largely recluses, hermits or dwellers in monasteries and nunneries. Today the disciples of the world have to grapple with life in a world which is in a political, economic and social, and also a religious, chaos. They cannot run away and hide, and they must play their part in the place where they are, and wrestle with the conflict of ideas which confronts the whole human family. There is no evading this, and we face also a situation which is liable to continue to the end of this century at least. The conditions which we have to face are, in their sum-total, the arena in which is being fought out the great battle for the freedom of the human soul and the sovereign rights of the individual. Those who will live and work from the constructive angle and who will prove of inestimable usefulness to their fellowmen will be those who are correctly orientated to the spiritual values, and who will think through the all-important factor of freedom and who are, therefore, no longer themselves 'prisoners of the planet', an occult phrase signifying those who are controlled by the material values. The Tibetan tells us that adjustments must be made and that:

'The disciple's attitude to life is basically altered and his whole inner life tendency becomes that of withdrawing . . . This is a mental activity; it is an attitude of mind which affects primarily the entire life attitude of the personality . . . It is here that right habits and attitudes to the world of business and of family relations play their part, enabling the disciple to 'continue on the upward way with heart detached and free' . . . he has to stand free whilst surrounded; to work in the subjective world whilst active in the exterior world of affairs; to achieve true detachment whilst rendering to all that which is due.'

from DISCIPLESHIP IN THE NEW AGE p. 314.

This is the dual life of objective and subjective activity which the modern disciple has to face, and to face in a spirit of basic, essential and individual freedom. The problem, therefore, is to stand free in spite of environing conditions, which conditions are those of humanity as a whole, and of the disciple, as he works with his individual concept of truth, of spiritual freedom and of service. He is faced with the limitations of his fixed intention, with his individual concept of service and those many thoughtforms which he has himself constructed; these serve as temporary guides but must be discarded when he arrives at that which is higher and more true. We are told again in the same book: (p. 338).

'One of the problems with which all disciples are faced as they become dynamic and constructive on all planes in the three worlds is to avoid becoming the prisoners of their own constructions, or limited by that which they themselves have created. They must learn to live with vision in the world of causes and of motive, adhering strenuously to 'original intention'. They must not permit themselves to be sidetracked by the activities which they have themselves set in motion . . . You are all living on the verge of new happenings, of increased opportunities, fresh complexities and of definite spiritual crises.'

Spiritual Intention

Through all circumstances and conditions, the pledged disciple follows his spiritual intention. He learns to penetrate to the source of knowledge within himself; he becomes experienced in service, and yet all the time he stands free and liberated from the thought forms of ideas, of the conflicting ideologies and the many mental concepts which can constitute for him a prison house.

This entire problem of freedom and of successfully treading the way of liberation is of major concern these days. It is the measure of the test through which the human family is

passing, as this great centre of the planetary Life, the fourth kingdom in nature, is slowly progressing towards one of the final stages of the path of evolution, the stage which we call the 'path of discipleship'. This stage has to be worked out in detail in the life of those who are attempting consciously to tread the Path. In world affairs today, a major crisis has to be met, the crisis of a stupendous conflict between the great pairs of opposites: freedom, and what we call 'totalitarianism', or the doctrine that the state is all that is of importance, and that the individual amounts to nothing. The disciples of the world today are wrestling for the freedom of the human soul, freedom for a man to think and form his own conclusions, freedom to approach God in his own way, freedom from financial and, therefore, economic insecurity, and freedom to say what he thinks, and find those who think as he does. On the opposite side, there are ignorant men everywhere (have you ever realised the depths of their ignorance?), who are ambitious and dangerous to human freedom, and who are seeking to enslave men and to take from them their birthright as free souls.

Battle for Freedom

The lines of the battle are today clearly drawn, and that in itself is a great step forward. In the minds of the general public, there is little confusion as to the issues involved. It must be remembered, however, and we want to point this out with emphasis, that this phase of the conflict has not yet reached its high point nor has the heart of the battle been reached. It is being waged today in every nation, in the religious, the political and the economic fields; these correspond, in humanity as a whole, to the threefold aspects of the personality of the disciple. The economic conflict is related to the physical body of the disciple; the religious conflict is analogous to the fight between desire and aspiration which so fiercely rages in the disciple's life; the political conflict and the clash between the two fundamental ideologies, which are today wracking and at the same time releasing the world, correspond to the mental conflicts between freedom and mental imprisonment, which are going on in the minds of disciples everywhere.

Let it be realised with clarity that every aspirant who, with consciously grasped intention and in the light of his soul, achieves a measure

of freedom and of decentralisation is doing much to aid the battle which humanity is waging for eternal freedom; in the success of the individual disciple lies the hope for the entire race of men.

The disciple is like Arjuna; he stands midway between the forces of darkness and the forces of light, between materialism and spirituality. We are told in *Fiery World* that 'the forces of darkness press on by various means, being affirmed in strata which are found to be near the light'. There lies the disciple's problem; he is so close to both aspects of manifestation, and this constitutes his problem; he has to work and live in the world of material values and use them, and he has, at the same time, to express before that world the spiritual values. Those values concern the use of the will. In the same book, these words occur: 'In conscious, tensed striving of the will is it possible to attract the cosmic energies that are indispensable for the construction of good. Therefore, the consciousness which is united with the Higher Will produces that mighty force which can resist all the tensions of darkness'.

We need to realise that there are good tensions and bad tensions, but that in every case, tension indicates a point of renewed activity. Please think about this sentence a little. Points of crisis are most familiar to all of us, but it is good to have in mind that points of renewal grow out of the points of crisis which culminate in points of tension. You have, therefore, points of crises, creating points of tension and resulting in points of renewal. But the type of the renewed activity will be either good, from the standpoint of the spiritual values, or it will be bad, because it will lead to evil results.

Today we stand, as does every disciple in every nation, in the midst of conflict. What we need most is clear thinking. Have you thought, reflected and pondered upon the meaning and significance of freedom and upon the intolerance and the wickedness of all movements which make a slave of the human spirit and block the free expression of his soul? Do you think with clarity upon this major world problem and realise that, unimportant as you may feel yourself to be, every single unit, fighting on the side of freedom, is an instrument in the hands of the Hierarchy, and on the way to

being a hierarchical worker. One of the major means by which the forces of evil handicap the individual human spirit is by the effort to make him feel futile, unimportant and of no use. The quality of the thinking of one person who sees the situation with spiritual clarity is far more potent than can be imagined.

Our message to you today is to think out these problems of freedom or of domination, resulting in imprisonment, with all the clarity of which you are capable. Take time to read and think. Know why you think as you do and, in all your thinking, eliminate hate from your consciousness and your approach to those who do not think as you do. They are probably just as sincere as you and they are also sons of God and your brothers.

Major Point of Attack

We close with some words of the Tibetan:

'It will be obvious to you that a great spiritual movement is under way, perhaps the greatest of all times, if we except the great spiritual crisis which brought the fourth kingdom of nature into being, the human kingdom . . . Humanity is deemed to have reached a point in evolution where much can be done, because the minds of men, for the first time on a worldwide scale, are sensitive to spiritual impression; the opportunity of the moment is unique because minds everywhere are showing themselves superlatively receptive to both good and evil. Men are not today governed so much by blind impulse as by considered thought. There have always been small groups and rare souls who have demonstrated the capacity to respond to spiritual impression. The line of least resistance for the masses is the selfish impulse, and there lies the major point of attack by the forces of light.

'The totalitarian powers have always realised and exploited this capacity of human beings to be responsive to good or bad impression. By impressing certain doctrines, certain principles and certain beliefs on their people, and by withholding the truth or the facts, and ignoring the realities, they contrive to swing their people into an acceptance which means, for the controlling initiators, immense power.

'Other nations, the so-called democracies, are in a state of great confusion; split into political, religious and social parties, listening

to the teaching, the dreams and the plans of every person who has an idea and thrusts himself forward into the public consciousness, having no true or good policy, tainted by selfishness, personal or national, and sometimes both, and demanding the settlement of material affairs with small attention, if any, to the recognised spiritual goals and values.

'There is fortunately a growing body of those of all faiths, or of no religious faith, to be found in every continent and nation, who are aware of the stirring of this spiritual movement, linking humanity and the Hierarchy. This is due to their reaction to spiritual hope, to the expectancy and to the curiously widespread belief that divine intervention is possible and at hand. As the momentum of this spiritual activity develops, so will the responsiveness among men develop, and if the reaction is that which is hoped for, it will be the masses everywhere who will slowly unite to bring about the conditions needed for the reappearance of the Prince of peace, bringing with him the potency and the benediction of the Avatar of synthesis. The number of these semi-enlightened people is growing fast; desperation is hastening their response to help from on high, and in due time their numbers will be so great that totalitarianism, as well as chaotic democracy, will not be able to stand against them.

'This is no mystical or visionary dream with which I am presenting you. It involves hard business sense on the physical plane, a practical commonsense, a cessation of the constant presentation of a beautiful future in a mystical heaven of idleness and uselessness. The bringing in of the kingdom of God, the preparation for the coming of the Christ and the salvaging of mankind, demand courage, organisation, business acumen, psychology and persistence; it needs trained workers and much money; it calls for carefully considered programmes, possessing long range vision, plus sensible modern procedures. It is to this that all with true vision and a love of humanity are called today; it means the spreading of an intelligently cultivated goodwill, and the focusing of those conditions, attitudes and points of view which will inevitably bring about right human relations.

To Open the Doors of Hierarchy

'I would like to call your attention carefully to one most important matter. The moment that a point of balance is reached, and the moment that those who stand for separateness and materialism, for totalitarianism or for any imposed régime, and consequently an evil unity, and those who stand for the freedom of the human soul, for the rights of the individual, for brotherhood, and right human relations, are equal in force, in position and influence, then the doors of the Hierarchy, symbolically speaking, will open, and the Christ with his disciples will come. This balance has to reach a point upon mental levels; it has to be reached by those who can think, who can influence, and in whose hands lies the responsibility of what the masses below the mental level know and believe. The unskilled labourer, the numerous people who never think, who are only young in the experience of incarnation, and the multitudes who evade thought even when they are capable of it, lie in the hands of two vast and dominant

groups: the totalitarians and the democracies.

'The consequences of attaining a point of balance are very close today. Organised will is not in power; organised good is still quite ineffective, largely owing to the failure of the religions of the world to give a true picture of Christ's mission; therefore the struggle for control is with us now. If the forces of evil, plus the groups of men who seek control of the human spirit, no matter in what country they are found, and they can be found in every single country without exception, become dominant, the doors of evil will open and the life of man lose its meaning; death will settle down upon our planet, death both spiritual and mental. If the forces of good, the work of the new group of world servers and the activities of men of goodwill prevail, the doors of the spiritual Hierarchy will open — to use a Biblical phrase — the hosts of the Lord will issue forth. The Christ will come'.

Reprinted from *the Beacon*, May 1950

from 'Paracelsus'

*Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides, in fullness; and around
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception — which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error: and, to KNOW,
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.*

ROBERT BROWNING

The Perfect Law

by Mary W. Turner

Whenever there is a withering of law and an uprising of lawlessness on all sides, then I manifest myself.

For the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law, I come to birth age after age.

from THE BHAGAVAD GITA

A statement, recently received from an organisation working for human unity and brotherhood, suggests that man has progressed from 'wolf-hood' to 'neighbour-hood' and is now rapidly moving on to 'brotherhood', the ideal relationship. This is true of those in the advanced echelon of human evolution. But reaction to acute crisis such as humanity now faces conforms to two alternatives: progress is confirmed, as the assimilated ideals and ideas stand up under pressure; or, insufficiently transcended character weaknesses allow the precariously balanced structure of neighbourly behaviour to collapse under pressure, revealing the old animal influences still in control.

Both reactions are in evidence today; and there are many who fear that those who react to the law of the jungle, the law of self-preservation based on fear, tend to overbalance the influence of those who demand a sane new look at the present situation in terms of unbiased reality and the need for change. The clear fact of an interdependent world community which will together succumb to self-destruction, or will survive to build together into the promise of the Aquarian era, is basic to any true appraisal of direction.

How real, therefore, is this apprehensive fear? How strong the wholesome dependable growth of human brotherhood? And how is the balance to be struck between the ultimate pair of opposites facing the race of men today?

Recalling President Roosevelt's words that 'the only thing we have to fear is fear itself', we recognise the fact that fear is successfully used as a propaganda weapon practically everywhere in the world. The ideology, or

political system, or way of life, or whatever, which we are resisting or opposing, is held up as evil, dangerous, false, destructive, and of the devil; while all good, all right, and all truth, are imbedded in our own. Fear of the so-called evil is, therefore, injected into the life stream of the people, so that counter-measures of any kind, and to whatever extent, can be introduced with little opposition. Eventually, however, the constant indoctrination of human consciousness with a negative fear psychosis undermines the psychological fibre of whole masses of people, and when any additional tension is applied, moral decay proclaims itself.

We can see this in evidence today in corrupt, degenerate practices, and in the increase in organised crime and juvenile delinquency, which are of deep concern to all who serve their fellowmen in any way. It seems to have reached its apotheosis, in the present encouraged tendency for families to build their own shelters from nuclear warfare (which is a contradiction in terms!) in deepest secrecy and with the moral obligation of defending that shelter at the point of a gun against all-comers. What could be more descriptive of 'wolf-hood' in action!

'War a Fruitless Exercise'

These most recent developments give sharp point to George Kennan's remark that 'political hysteria destroys the real outlines of right and wrong'. He goes on to say, 'the things people thought they were trying to achieve by the long and terrible military exertion in Europe were simply not to be achieved by this means. The indirect effects of that war, its genetic and spiritual effects, were far more

serious than people realised at the time. We can see, today, that these effects penalised victor and vanquished in roughly equal measure, and that the damage they inflicted, even on those who were nominally the victors, was greater than anything at stake in the issues of the war itself. In other words, it did not take the atom to make warfare with modern weapons a fruitless and self-defeating exercise. This was already a reality in 1918; and the recognition of this offers, in my opinion, the key to the understanding of a great deal of the subsequent history of the Western peoples.*

'It did not take the atom to make warfare fruitless and self-defeating.' Yet the mere fact that we did bring to an end the 'war to end all wars' in 1945, with such a weapon as the atom bomb, achieved that objective and confirmed the fact. We can never again wage war; we can only embark on a process of total human annihilation. When that fact is actually grasped as inevitable, perhaps the various national campaigns promoting fear of communism, or fear of capitalism, and hatred of all non-conformists to the *status quo*, will yield sufficiently to sanity and reality so that genuine negotiation of the many and varied differences existing in the world may get under way. World 'neighbour-hood' for the masses is a possibility. But we have first to accept the absolute necessity now forced on us for sweeping changes in our attitudes towards national goals and problems the world over, and the need to establish right human relationships.

And what of the pioneering few whose universal consciousness experiences now the fact of human brotherhood and the Fatherhood of God? These are men who, with their still human weaknesses and limitations, persecuted and pilloried by condemnation and lack of understanding, throw a steadying weight of spiritual energy and vision into the human scales as the balance swings. In spite of crises and disaster, the rise and fall of civilisations, the turmoil and confusion caused by the periodic need for profound changes in human consciousness, enough light, vision

and wisdom has always existed, embedded in human form, to hold a potentially dangerous situation subjectively steady. During the course of the last 150 years a greatly increased pressure from the Hierarchy and from Shamballa, the centre of synthesis, has helped to prepare the more receptive, impressionable, and 'serviceable' areas of human consciousness to handle with spiritual skill the very situation in which we find ourselves today.

Drastic Changes Needed

Centuries upon centuries of growth, through presented opportunity, have gone into the preparation of human consciousness to face the present need for drastic changes in attitude and outlook, and a sublimation of our strictly human tendencies. 'The tests and difficulties and pains of this era are symptoms or indications of the entering into manifestation of the new civilisation and culture. They portend the birth of the new era for which the entire world waits.' (*Esoteric Astrology* — page 216)

Humanity has, therefore, been well impregnated with the seeds of reality in terms of values, principles, and spiritual law on which the new era will be established. Those seeds that fell on 'good ground' have fructified within the advanced, pioneering area of human consciousness. Under the pressures of human need and of spiritual opportunity, groups are emerging everywhere whose stated objective is the creation of human relationships towards one or another well defined goal, so that world understanding and world unity may eventually be firmly established. These groups, impregnated with the new age ideals, function more or less successfully as yet, in new age terms. But the important thing now is that, like Everest, they are there, and they will therefore learn through their own experiences, through their errors and their successes, how to hew to the Aquarian ideal and to sound clearly the Aquarian note of subjective synthesis, universality and world service.

Not only is humanity itself in that condition of extremity which will enable it to move forward, but at the end of the age all centres of consciousness within the planet are responding to the effects of changing energy currents and the establishment of the law for the new age.

* George Kennan was United States Ambassador to the Soviet Union for many years. The above quotation is taken from his book: *Russia and the West under Lenin and Stalin*.

This has been an epoch of crisis, and the great moment for which the Hierarchy has been preparing ever since it was founded upon the Earth.

'This has been an epoch of crisis, and the great moment for which the Hierarchy has been preparing ever since it was founded upon the Earth.' (from *The Rays and the Initiations*, page 236)

To the preparation of human consciousness for the present transition period, therefore, we may confidently take into consideration the long preparation within the Hierarchy. The great moment for which the Hierarchy has been preparing ever since it was founded upon the Earth, is now; this is that moment. How can the finite human mind encompass the extent of this fact? The entire history of our planet has brought us to the turning point, to the reorientation of consciousness, which is the crucial, deciding, balancing factor in the evolutionary process of our planetary Logos.

There must come such a moment presumably in all growing and expanding forms of consciousness, and when one considers the sequence of development of our God in manifestation, perhaps the supreme opportunity we now face can become clearer to us.

This little planet, Earth, is apparently progressing through a major series of three incarnations wherein the three aspects of the One Life are developed and perfected. We have already unfolded the third aspect of intelligence, or light. We are now in process of developing the second aspect, that of love and wisdom. In the third scheme we shall develop will.

If all we are told is true, if the intuitive experience of the advanced perceivers within humanity can be reliably accepted, we are now at the turning point in the evolutionary process within the second great scheme for our little planet within the solar system, right at the point of balance and reorientation in the whole long process. This would mean that we, humanity, the mediating centre within the planetary life, are at the point where we must now accept and practise the basic principle governing this cycle of experience and expression. We must begin to manifest the principle, or the law, of love. We must learn how to obey this basic law and how to apply it to all

human conditions under any world circumstances. This one factor may very well be the key to the whole situation. Is it not our human ability to apply this law, this principle and this energy, which will not only help us to solve our world problems of change and growth into the future, but will also establish that balance on the mental plane enabling the Christ to make his appearance among men?

Humanity's Decision

We are expecting and preparing for the World Teacher. His coming is anticipated by those of various religions and beliefs. He can only come when humanity has, of itself, made a basic decision at the point of extremity, and has created therefore those more stabilised human conditions on the mental and the emotional planes which can safely receive the potency of the Christ without undue danger. Right human choice and decision must obviously be embedded in the law the Christ established and practised 2,000 years ago, and which we have flagrantly violated in all our ways, choosing to adopt other methods and other means of solving our problems and establishing our relationships.

'Whenever there is a withering of the law and an uprising of lawlessness on all sides, then I manifest myself. For the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law, I come to birth age after age.'

We are witnessing now at a crucial turning point this 'Aryan Kurukshetra', a withering of the law by which we have lived for centuries upon centuries. The values upheld and safeguarded by our human laws are breaking down under the pressures of profound planetary changes. The law of man is 'withering away'. It cannot prevent aggression and warfare, crime and disorder, corruption and inhuman behaviour. The ideas, the principles and the means by which we shall measure human progress into the future are still regarded by pragmatic human intelligence as too idealistic, too impractical and too visionary. So our task now is to find practical ways

of materialising the vision, of demonstrating the workable values in the ideas and the ideals of human brotherhood, and of showing that, given the opportunity, the law of Christ, despised and rejected of men for centuries, will create the world we want, which can no longer result from force and selfishness. It is a profound truism that all the esoteric teaching we have available to us, handed down for human use from time immemorial, through the changing presentations of the Ageless Wisdom teaching, and through the many world religions and philosophies over the long span of time, are not merely concepts and ideas for us to study and to understand intellectually, but constitute the practical realities to be applied in every sense to everyday life. It is this process of application of divine law with which we are now intimately concerned. So we have tried every way, but one, to solve our human problems and to learn to live together. We have never really had very much faith, except as an ideal, in the law of love, the perfect law for the maintenance of right order in human affairs. Yet many in the world today profess to follow the teaching of the Christ.

'Be Ye Perfect'

'Ye have heard that it hath been said: "Thou shalt love thy neighbour, and hate thine enemy". But I say unto you: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you". That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.'

There we have it! Until man learns to live by the law of love, we shall continue to experience and to express both good and evil, justice and injustice. And our progress into the new age is dependent upon our human ability to balance these pairs of opposites, which have no place and no significance in the light of the sun and the beneficence of the

rain — or of the energies nurturing the forms of life and consciousness within our planet. Here we see something of what divine love holds within it, and how its transcendent power can be applied to the reconciliation of the dualities and the healing of the separations which upset the balance of human relationships.

We have never given the law of love an opportunity to demonstrate its absolute power, because of distrust in its effectiveness and misinterpretation of its meaning. In human terms, we think of love as kindness, as tenderness, as happiness, as emotional satisfaction in both giving and receiving; and in so doing we remain imprisoned within the range of the emotional and mental polar opposites. We swing from kindness to unkindness, from happiness to misery, from truth to falsehood. But love has nothing whatsoever to do with these dualities. Love is 'the way that lies between two great lines of force' to which the personality reacts. Love is the point of transcendent synthesis between the dualities wherein there is neither good nor evil, as we understand the terms, neither right nor wrong, but only the compelling, impulsive, inclusive, impersonal energy directing the working out of God's Plan, and establishing within the life principle beating through the heart of all things an absolute identity with the truth, beauty and goodness. Within this centre of fusion the perfect law manifests its power.

So 'to establish the law', and to strike that balance on the mental plane which will enable the long-awaited Lord of love to return to our midst, man must choose now to transcend his preconceived ideas of good and evil, right and wrong, which keep him swinging from one extremity to the other, missing altogether the point between, wherein reconciliation can take place. To achieve balance on the mental plane means far more therefore than merely some degree of mental control and illumination. It means essentially the ability to establish consciousness within the point of transcendent unity between the extreme points of view, where spiritual impressionability and response to the law of love is possible. This demands of us an open, unbiased, non-partisan attitude of mind towards our

fellowmen and towards human differences. In that clear and balanced reflection of the perfect law, we can distinguish the righteous to be salvaged and the 'evil' to be destroyed. Only from that point of absolute identity with the energy stream of the law of love, undistorted by a partisan attitude of mind and heart, and preconceived ideas of right and wrong, can we begin to register emerging truth in the world.

An Impartial Hierarchy

It has been stated that the Hierarchy does not distinguish between the adherents to democracy, communism, conservatism, socialism, or any other political ideology; they do not care if human beings are Christians, Buddhists, Mohammedans, or 'unbeliever of any kind'. They care only that 'humanity takes right advantage of spiritual opportunity'.

Through the consciousness of those who can so achieve mental clarity and impartiality, at a point of synthesis between the battling

soul and personality forces, between the conflicting world energies at the turn of the age, and between the forces of materialism and the forces of light, the law of love — the perfect law of the Christ — enunciated and exemplified by him 2,000 years ago, can be brought to bear effectively upon the human situation in extremity. The Christ can return to 'establish the law' for the era of the world server, as humanity begins, at long last, to practise the law established at the start of the Piscean era of the World Saviour. Only in this way can the energy of love, directed with impersonality towards the goals for the new age, affect both 'the good and the evil, the just and the unjust'.

It is said that at a gathering of the Great Ones not very long ago the question was asked: 'What more can be done to help humanity at crisis point?'. And the unanimous answer was given back: 'Let us touch the hearts of men anew with love. Let us give love ourselves.'

From Bethlehem To Calvary

by Alice A. Bailey

Many thinking Christians are asking why, with all the prestige and power of the Christian Church, people today are not finding more dynamic and effective answers to world problems in the teachings of the Christ. Part of the answer may be found in the fact that there are deeper meanings in the episodes of the life of the Christ than are generally presented or discussed by Church authorities. 'From Bethlehem to Calvary' is a welcome book to those Christians who seek a clue to the deeper truths of Christianity.

The author is a leading occultist who, having started her public life as a Christian preacher, is still bold to proclaim: 'No modern view and no theology can take Christ away from the soul which has once known Him'.

The author hails Christianity as 'the flower and fruitage of the religions of the past', and she goes on to prophesy that 'Christ will again give us the next revelation of divinity'.

For humanity the picture portrayed is a positive one: 'The life of God is today agitating the minds of men and causing them to move towards the birth chamber. The realisation of this awakens the deepest and most constructive kind of optimism in the minds of those who ponder upon world suffering and agony. May it not indicate the birth pangs which precede the revelation of the Christ?'

*Christ is presented not as 'a narrow sectarian Christ' — but as one who is not only **personal and historical**, but also **cosmic, and mystical**: the Christ immanent in the individual and in the race.*

Mrs Bailey shows Christ in His universality as 'portraying upon the canvas of the Gospels the episodes of personal spiritual unfoldment so that all who live may know and follow'. The book contains chapters on these 'episodes of unfoldment', the Mysteries of the Birth, Baptism, Transfiguration, Crucifixion and Resurrection. These are treated as practical demonstrations of the age-old initiations through which humanity must pass.

The book is written out of the richness of a consecrated background of active Christian work in both the Occident and the Orient and a deep study of the Scriptures of the world. Its arguments are supported by frequent extracts from significant works by comparative religionists, theologians and philosophers.

This book is now available in a new binding; 528 pages. (U.S. \$3.50 — U.K. 30/-) and may be obtained from: LUCIS PUBLISHING CO. 11 WEST 42ND STREET, NEW YORK 36, N.Y., U.S.A.

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The Sign of a

Great Spiritual Victory

The Combination of the Eight Planets on 5 February, 1962

by Alba de la Pierre and Elisabeth Osmond

Humanity is approaching one of the most important and joyous happenings of its history. Will it have the wisdom and courage to turn this opportunity to good purpose?

Under the title 'Fateful Eclipse on February 5', a well known astrologer, Peter Vidal, has given on page 14 of the *Sunday Standard*, published at Madurai, India, on September 24, three diagrams showing how the stars have formed during the 1914/18 world war, and again during 1939/45, a comparable 'pattern' to the one given for next 5 February.

He adds 'when the Planets combine in groupings either together or 90 or 180 degrees apart, they somehow create the climate, the atmosphere for war'. And he emphasises 'that astrologers throughout the world have been pointing out for many years that 1962 would bring a period of acute world tension and the threat of another major war, simply on this very simple and logical basis. Especially does this apply in the case of the English astrologers, John Naylor, and C. E. O. Carter, and the Italian astrologer, Francesco Waldner.'

Apart from these we must mention also the valuable contribution of the *Astrological Magazine*, Bangalore, published by the world-famous Indian astrologer, B. V. Raman, who has summed up twenty-nine papers on this subject from astrological scholars in his article, 'The Fateful Year 1962', written 30-9-60. The conclusion of the remarkable study of Mr Raman is this:

'Though the combination is capable of immense mischief, there is also a silver lining. Jupiter happens to be the king of the lunar year in 1962. Mars and Saturn occupy the asterism of Sravana, the presiding deity being Vishnu, the sustaining force . . . Hence, the threatened misfortunes can be tided over provided honest efforts are put forth by the statesmen concerned . . . The best tonic prescribed by the Sages for tiding over such a crisis is implicit faith in God, right moral conduct, and a sincere and genuine effort to maintain peace.'

Now, how to interpret all this in the light of this science of sciences, as depicted by the Tibetan disciple who dictated the book *Esoteric Astrology* to Alice Bailey?

In making due application of the method suggested by the teacher, we shall be able to understand one of the most important happenings in the long life-story of humanity, the most joyous, the most promising. Why? Because the very grouping of the eight planets as given by Mr Vidal in his third diagram, reveals to us in a blazing light the chart of advanced humanity as a whole, accepting entry on probation on the reversed wheel, on the fixed cross of the disciple, to be the world server.

But, in order to see this clearly we have to 'distinguish between the effects of the sacred planets and the non-sacred', and to realise that 'the sacred planets endeavour to fuse the personality and make it the instrument of the soul, and the non-sacred planets influence more specifically the form-nature'. So doing, 'much light on the pull between the pairs of opposites may then pour in'.¹

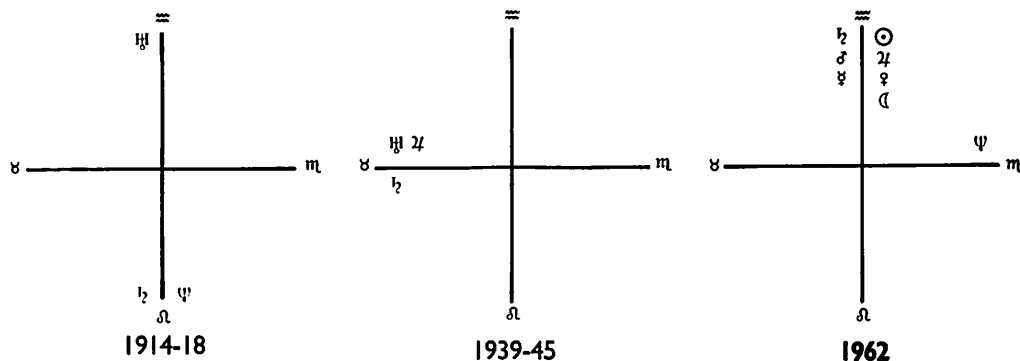
In doing this, the already famous grouping of the eight planets gives the accompanying Chart.

Analysis of the Chart

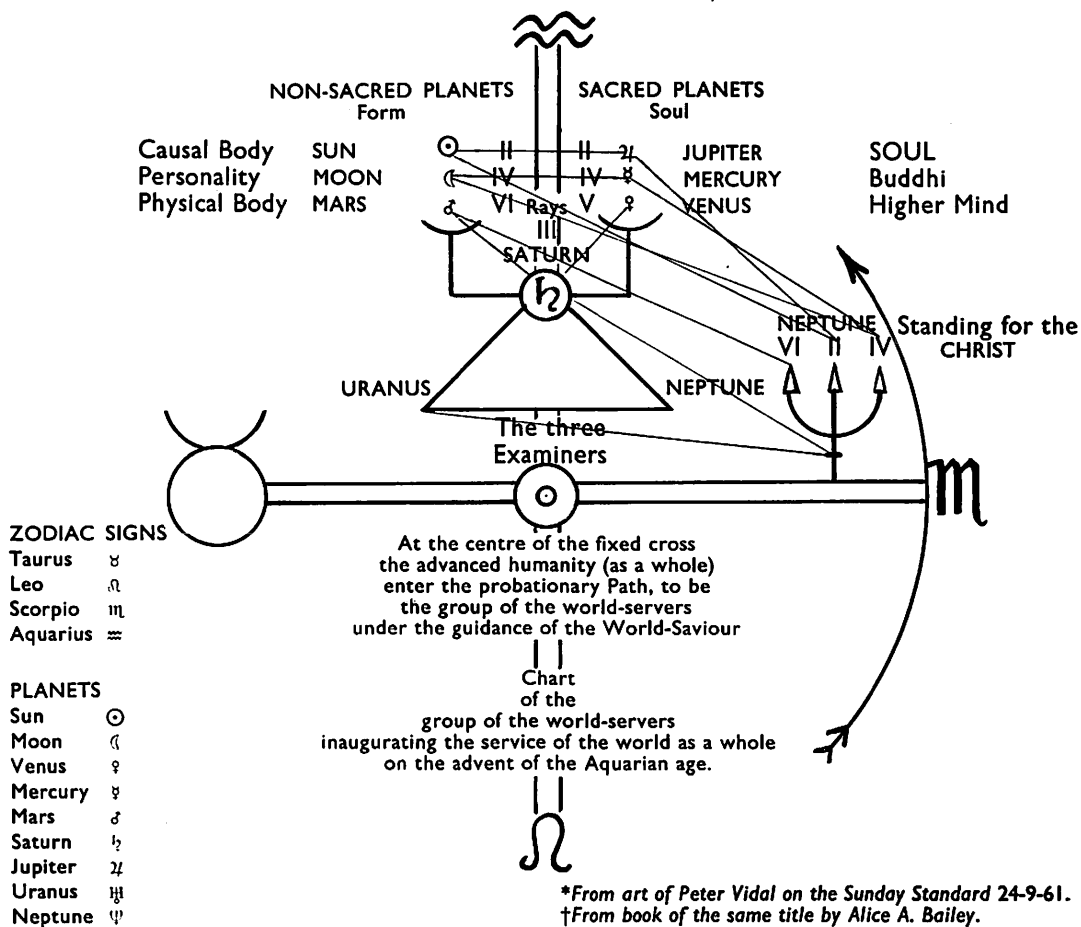
Now everything appears full of significance. Let us enumerate the main points of the Chart:

1. The event takes place on the fixed cross, the cross mounted voluntarily by all those who came to the 'decision to tread the Path of Return, the Path of Service, of Discipleship, of the subservience of the personality to the purposes of the Soul'. The cross of the crucified Christ: the fixed cross:

The Figure according to MODERN ASTROLOGY*



The Figure according to ESOTERIC ASTROLOGY†



*From art of Peter Vidal on the Sunday Standard 24-9-61.

†From book of the same title by Alice A. Bailey.

- a. 'This is the cross composed of the four energies which condition the life of the man who is first a probationary disciple . . .
- b. It is outstandingly the cross of the soul . . .
- c. It is the cross of fixed vision and of that immovable intent which draws the man from points of light to blazing solar radiance. The man upon the fixed cross says: "I am the light and in that light shall I see Light."²
- d. The fixed cross is the cross of the Son of God, driven through love to incarnate in matter and to be consciously crucified upon the cross of matter.
- e. The fixed cross is paramountly the major controlling set of energies governing, and being transmitted by, the centre which we call the planetary Hierarchy.³
- f. Upon the fixed cross it is the heart of the Sun which is called into activity and which pours its energies through Neptune upon the mass. These stimulate and affect the heart, the throat and the ajna centres.

The four arms of this cross are Taurus, Leo, Scorpio, Aquarius. It is called the 'fixed cross' because man is stretched upon it by the directed choice and immovable intent of his soul. From that decision there is no turning back.⁴

2. The decision takes place in the sign Scorpio, the place of testing, of trials, of the victory of Hercules, succeeding in killing the nine-headed Hydra by lifting the monster into the air. Here we must remember that though the test begins in Scorpio, the Hydra is lifted in the air of Aquarius, and only there can it be killed.

3. The sense of rotation on the reversed wheel for those mounting the fixed cross, is from Aries to Pisces via Taurus, that is, anti-clockwise. This is of paramount importance in the actual instance, because we have to understand that everything happening in the sign Aquarius on 5 February is ruled, commanded, determined and energised by the power in Scorpio, namely by the planet Neptune. This planet is the determinant cause of all the happenings in Aquarius.

4. The planet Neptune has also a vital relation to the sixth logic principle, Buddhi, and therefore the sixth principle in man. No man begins to co-ordinate the buddhic vehicles until he comes under Neptune influence in some life or another.⁵ Neptune is the repository of the 'solar flames'. The heart of the Sun employs Neptune as its agent.⁶

5. Through the influence of Mercury and Neptune, the group consciousness of the individual is developed, so that through the tests in Scorpio and the experience in Aquarius, the disciple emerges on the physical plane into the position of world-server; all world servers are decentralised workers, governed by the need and the reaction of the mass or groups.⁷ The tests and difficulties and pains of this era are symptoms or indications of the 'entering into manifestation' of the new civilisation and culture. They portend the birth of the new era for which the entire world waits.

'This will happen if, speaking esoterically, the sixth ray energy of Mars is transmuted into the sixth ray of Neptune.' (See Chart).

6. The three major planets of our system, Uranus, Neptune and Saturn, are called the 'absorbing Triangles'. The rulers of these planets are the divine examiners and their work concerns the human kingdom specially and entirely. (See Triangle on Chart.)

We might regard the presiding lives of these planets as the custodians of the Path, and responsible therefore for the divine pilgrim, humanity. They begin to work with men from the moment they first set foot upon the probationary Path.⁹

7. The orbit of Neptune includes apparently the entire ring-pass-not. Neptune, or mystical consciousness, stands for that innate sensitivity which leads unerringly to the higher vision, to the recognition of the inter-relation involved in man's essential duality during the process of manifestation, plus the activity of the mediator.¹⁰

8. In this world period and in a peculiar manner, Neptune is known esoterically as the Initiator. In certain formulas, the great Teacher of the west and the present world Initiator, Christ, is spoken of as Neptune, who rules the ocean, whose trident and astrological symbol signifies the Trinity in manifestation, who is the ruler of the Piscean age¹¹ and who has sacrificed himself anew to be the ruler of the Aquarian age.

Conclusion

As promised by the teacher, and in using his suggested method, that is, to separate the non-sacred planets from the sacred ones, the pull between the pairs of opposites then pours in.

The Chart, with the three non-sacred planets, standing for the form side on one scale, and the three sacred planets, standing for the soul-functional aspects on the other scale, equilibrated and synthesised by Saturn, the bridge and the resolver, that is, seven planets in all, represents the evolved man with all his principles and his vehicles. At 90°, on the square, as the master builder would say, we see the Mediator, the Christ, energising at the same time Mars on one side, and Mercury and Jupiter on the other side, both mediators themselves on a minor scale.

But Mars is also energised by Saturn, so that we have here really the picture of a battle field. But it is first of all a Kurukshetra between the personality emerging from the Piscean age, ruled by the 6th ray, and the soul of the new age, the Aquarian age, between the conservative powers and the progressive powers.

Who presides over this spiritual battle? The one who rules over 'the waters', the one who is the Lord of the major change, and also the Lord of love and wisdom. (Chart: Neptune, the ruler of the ocean.)

On the side of the soul, matured souls, there is the will-to-good, love-wisdom and knowledge of the Plan; on the other side: the ignorance of the Plan, the strong impression of the old laws and methods (Piscean age), the passions uncontrolled and the forces of darkness. These two threefold aspects constitute the balance, Saturn being the one who, at the centre, watches over the equilibrium between the two scales.

But there is a deeper pair of opposites, namely Mars and Neptune, fire and water. The 'water' controlled by Neptune can be the 'living waters' of the divine ocean reflecting the Sun, but when prevented movement according to the Plan, they can destroy all the obstacles, the old forms imprisoning life, and then, the waters appear as a sea in fury. That divine element of water is controlled by the Hierarchy and by its head, the Christ. On the other hand, fire is free, uncontrolled and used by the blind mass of men. It is the power of thought. Here is the problem. As stated before: 'Will the world Hercules lift this problem up into heaven and elevate the Hydra of passion and ambition up into

the region of the soul?'

Quite rightly and as many eastern astrologers have put it: only the intervention of God can solve such an unprecedented situation. But here God will be the good-will of the majority of the people to whom free choice is offered, and who feel that a change is necessary. And it is here that the rôle, the intervention, of the new group of world servers is indispensable; they have to calm the human passions subjectively, in the heart and in the mind of the ignorant, and also of those who consciously or unconsciously try to delay the ushering in of the new era.

If the world consciousness affirms itself towards the will-to-peace, the will-to-progress the will-to-execute-the-divine-Plan, then the surgical operation will be effectuated without too much suffering, but it is an effort, a striving on a very large scale, a mass scale, which is required, and to obtain this, the illuminative service of the new group of world servers is of paramount importance. Hence the opportunity offered to it by the stars, reflecting its soul-endeavour, and illustrated by the most promising Chart registered along the long life-story of humanity. Thus we can hear his voice saying:

'Thousands of arms are stretching upwards to Heaven (at the dangerous hour, men remember us), forming a protective rampart against the power of evil. Each one knows that this hour is amongst the gravest, but our arms are stronger than death. I would command the horses of war to stop as they would begin to fight. The Earth will be shaken, the sky open, a deadly wind will blow, and in the dark the forces will weigh each other, but I shall be there and I shall compel the Sun to shine again.

But be yourselves this rampart also, and join with all those who have faith and who invoke heaven, knowing the security and the power of the protective wall over which I watch, and made of the shield of labour, the shield of devotion, the shield of love towards our brother men, implemented by watchfulness and faith.'

1. *Esoteric Astrology*, p. 510.
2. *Ibid*, p. 554.
3. *Ibid*, p. 558.
4. *Ibid*, p. 555.
5. *Treatise on Cosmic Fire*, p. 899.
6. *Esoteric Astrology*, p. 296.
7. *Ibid*, p. 219.
8. *Ibid*, p. 217.
9. *Treatise on Cosmic Fire*, pp. 1176 and 1177.
10. *Esoteric Astrology*, p. 306.
11. *Ibid*, p. 220.

Money and Humanity

by Hugh D'Andrade

Like other manifested divine energies, money is neither good nor evil. Has not the time arrived for humanity to assume responsibility for the right handling of this God-given power?

To liberate humanity from the bondage of 'materialism' is surely a worthy motive, and also a worthy task.

Let us begin with words which we know quite well, but which bring new vision whenever we ponder them. They are among the most profound words in the world: 'In the beginning was the Word, and the Word was with God . . . All things were made by him, and without him was not anything made that was made'.

When we consider this creative Word which launched the worlds into manifestation, we rise to that height which recognises that the Word, the Logos, is truly all-inclusive. Not symbolically alone, but literally, and factually, the Word must include everything. Nowadays, with the emphasis on space and space-flight, it is easy to think of 'all-inclusiveness' as meaning our world as it soars with our solar system through space. But let us rise still higher in contemplation, or penetrate still deeper into the significance of the word 'all-inclusive,' and realise that it must mean every infinitesimal detail of our daily lives.

Let us recognise that all-inclusiveness would extend outward, as it were, to the largest mode of infinity, and proceed inward, as it were, to the smallest mode of infinity. Thus we see that every infinitesimal detail must include even those things which we ordinarily look upon as material, for instance, the detail of money. In this all-inclusive Word there would be no veil of space or time, and though there are no idioms to express this state of being, we may attempt to describe it as the 'Eternal Now'. Consider, then, the Eternal 'Nowness' of demand and supply.

Of course, all this may seem to be a flight of metaphysics, rising to heights far above our practical affairs. But let us consider how the all-inclusiveness of the Word would apply to our everyday, practical needs. Let us begin with ourselves, with man. Let us not go back to the most ancient traditions, but begin with man as he is described in our academic world by anthropologists and archaeologists.

Behold, then, primitive man, mind slowly dawning within him. Behold also, coincidentally with him, travelling through the corridors of space and time, wheat, corn, grain, fruit, supply to meet man's need. Let us telescope time and leap forward to the day when man needs heat and light and power, and behold, he finds great measures of coal deep within the planet. Millions of years went into the making of these fields of coal, and they travel with man until the day comes for their use; then he finds them at his feet. Consider what coal has meant to modern civilisation, to the British Isles, to the British Commonwealth; consider what it has meant to the United States.

Let us take another leap forward to the discovery of oil. Reservoirs of oil, laid down millions of years ago, travel with man until he discovers how to locate and use them. Now in these latter days we have achieved a breakthrough in atomic physics and have tapped the energy within the atom.

Throughout the aeons of time a providence has ever supplied our need. Again and again supply and demand meet in time, not once, nor twice, but a thousand thousand times! How can we fail to recognise the embrace of divine love, the providence of the Eternal

Now? Indeed, we may well capitalise the 'p' and speak of Providence as a synonym of divine love.

The Word as Providence

Surely, then, though we may think of the Word as a great philosophical concept, yet we should recognise that it is a Providential, all-embracing Power. We are indeed forever embraced in the arms of divine Providence.

Today, of course, our civilisation translates demand and supply principally into terms of money. Often however, there seems to be a hiatus between money and the Power which supplies all things. Indeed, some schools of thought assume that the gap between money and the source of supply is due to the gap between spirit and matter. But we have seen that the all-inclusive Word — divine Providence — must include the infinitesimal details of our lives, even the detail of money, which in our ignorance we call material. Perhaps, then, the gap is due to ignorance; or to put it another way, the gap due to materialism is a form of ignorance. Here is the crux of the matter.

If our aim is to liberate humanity from the bondage of materialism — let us start with ourselves and try to liberate our thinking from the materialistic view of money.

As you know, the seers of the human race, the Rishis of ancient India, the Saints, the Mystics, the Devotees of all religions, have always spoken of divine Providence, and have rested the problem of demand and supply there. They have all said in their own idioms that mankind universally, and each man individually, is protected by this Providence, which goes with him and sustains him at all times. Now these devotees, in the attempt to reduce their lives to utter simplicity, have left the problem there, being content with whatever portion may have been theirs.

Thus it comes about that there are people today who attempt to follow the path of devotion likewise and say, 'Money is a material thing, and we're spiritually-minded people, why should we be concerned about it?' Many of these good people try to support their point of view with statements from the scriptures.

'Ye shall not serve God and mammon,' is a familiar quotation of this kind. Yet the word 'mammon' does not mean the dollar, or the pound sterling, or the franc. The word 'mammon' means 'riches personified'. A pungent paraphrase with deep meaning for us would be 'the personality of riches'. Here indeed is illumination. 'Ye shall not serve God and the *personality* of riches.' Knowing what the personality represents, we see as in a great flash of light the nature of the work we must do. We know that the personality must be aligned, that it must be integrated, that it must be illumined, yes, transfigured, so that it may shine with the light of the soul.

Thus the personality of riches must serve the soul. The command 'Ye shall not serve God and mammon' really means that we must bring mammon into the service of God.

There is another familiar verse: 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's'. Some devotees interpret this statement to mean that money belongs to Caesar and therefore should be no concern of theirs. As you know, this statement was made by the Master in answer to certain opponents who were trying to draw him out on the controversial question of taxes to Caesar. How great was the Master's wisdom! He called for a coin. 'Whose is this image and superscription?' he asked. (*Matt 22:17-21*). Then he made that well-known reply: 'Render unto Caesar . . .'

The Lord's Prayer

Surely the Master's answer should be clear to those who know his teachings. Consider the Lord's Prayer: . . . 'Thy kingdom come, Thy will be done on earth.' His prayer ends, 'Thine is the kingdom and the power and the glory forever.' (This last phrase may have been added in a later manuscript; even so, it expresses the Master's fundamental teaching.) Whose, then, is the kingdom? 'Thine is the kingdom', there is only one kingdom. When we render unto God the things that are God's, everything falls into place: the kingdom of Caesar gives place to the kingdom of God.

Well did Paul speak of 'bringing into captivity every thought to the obedience of Christ'. (*II Cor 10:5*). Does it not follow that those

who call money 'material' should bring their thought about money into 'captivity to the Christ'?

Happily, in the financial world there are certain events which show that money is now being used for spiritual purposes, that is to say, for mankind. For something has happened in the world of finance which is very important to humanity. Just as there was an atomic explosion which changed the history of the world, so there was another incident, not an explosion, but a quiet, contemporaneous event, which changed the history of the financial world.

It was during the conference at Bretton Woods in 1944 that the World Bank was created, with 44 nations sponsoring the *Articles of Agreement*. There was no tremendous explosion to bring headlines, but when these members of the United Nations gathered together to consider what could be done, not only for reconstruction after the war, but for the undeveloped nations in the decades to come, something happened in the world of finance which gave hope to humanity, which changed the destiny, or to be more accurate, the economic future, of millions of people throughout the world.

Now the World Bank has among its members 68 nations or countries. It has expended more dollars than there are people in the world. Today there are nearly 3,000 million people in the world; the World Bank has loaned nearly 5,400 million dollars to 54 countries. Of course, the financiers do not issue philanthropic brochures. Their reports indicate that they loaned this vast sum of money to certain nations for agricultural purposes, or mining development, and so forth.

In reviewing in *the Beacon*, '*The Diplomacy of Economic Development*,' a book by Eugene Black, the president of the World Bank, Foster Bailey said,

'This, indeed, is human brotherhood at a new and most practical level. Here we have one of the world's skilled and successful financiers voicing a concept already in operation, which gives heart and courage to every man and woman of goodwill who visions a new and better world in days to come.'

(*The Beacon*, March 1961)

Quietly, in their own world of effective action and power, these financiers in the past fifteen years have formed a World Bank of 68 nations, controlling billions of dollars, using this vast sum for humanity. Let there be no doubt about it: this money has not been used with a political motive. No loan has ever been a pawn on a political chessboard. Likewise, this money has not been used with a military motive. No loan has ever been made on a military chessboard. All loans were made to help underdeveloped nations where private capital was unable to do the task.

World Finance

The money used thus has eased many a dangerous situation. There was, for instance, the agreement between Pakistan and India, when the waters of the Indus River were divided in such a way as to satisfy the needs of both countries. On the basis of broad geographical, engineering and economic studies, the World Bank was able to finance a plan which divided the waters equitably between Pakistan and India. In the old days, such a vast water-and-land controversy would have been well-nigh insoluble. Now this great project will bring economic improvement to a vast area, and to millions of people.

Again, much valuable work has been done by the World Bank in South America, Africa, Iran, Burma, Thailand, Australia, to mention only a few countries. The loans, of course, have been made to help agriculture and mining, to build electric generating stations, railways, roads, dams, ports, and so forth. With *need* as the great fundamental, this money has been loaned to the nations, to humanity.

But there is no need to pile detail upon detail. Now that we know how money is being used, and can be used, for humanity, can we ever again stigmatise money as material?

Perhaps we might paraphrase the Master's statement about the things of Caesar, in accordance with these new developments. Caesar's day is ending and humanity's day is dawning, so that we may say: 'Render unto humanity the things that are humanity's, and unto God the things that are God's'. And, who knows, perhaps this vision will lead to the later recognition that the things that are God's are humanity's, in the divine Plan.

And so the time has come for us to regard the whole question of money from a new standpoint. Let us recognise that when money is used for spiritual purposes, it becomes, as it were, a spiritual quality; or to put it another way, the spiritual significance of money is revealed, and it becomes potent as a spiritual 'asset' in human affairs.

This recognition is like a thin thread of light connecting the higher forces of love with struggling humanity. As we have seen, this timely thread did not appear suddenly, like a shaft of lightning from some atomic blast, but quietly and providentially.

The Redemption of Money

Surely then, we see our task, we who strive to work with the rainbow bridge that connects the human with the spiritual world of being. Let us take this thread of light, and in our thinking weave it into a great bridge of light through our united prayer. Let us through prayer and meditation work upward to the heart of Providence, with the intent that money may become what it is intended to be, and may play its part in the redemption of humanity. This is our task.

In closing, may I remind you of a story that contains a great deal of wisdom. It is the old Hindu story of two sadhus who met one sunset hour on the bank of a stream. One of them was a thin, rather frail sadhu. The other was a robust sadhu, with a radiant countenance.

As they talked in the glow of sunset, the robust sadhu said to his friend, 'How does it go?'

And the frail sadhu answered, 'It goes as well as can be expected'.

Then his friend asked, 'Let me see your begging bowl'.

So the other sadhu reached down into his wrapping cloth with his few personal belongings and brought up a begging bowl. It was a miniature begging bowl.

The robust sadhu reached down into his own wrapping cloth and brought up his own begging bowl. It was a large bowl. 'See,' he said, 'why don't you use a large bowl?'

Then his friend, who was a spiritual thinker, and so always worked matters out for himself, replied, 'I'll think it over'.

Several months later, the two sadhus met again by the banks of the stream. But no longer was there any thin sadhu. He who had been frail, now nearly as robust as his friend, exclaimed,

'Ah, I have something to show you.' And he dug down into his wrapping cloth.

'No need!' said the first sadhu. 'Now you carry a large begging bowl.'

Let us use a large begging bowl when we do our work for humanity. Surely divine love will pour its grace into the upheld chalice of faith.

I close with a statement which brings us back to the beginning of our theme. 'In the beginning was the Word . . . All things were made by Him and without Him was not anything made that was made.' How much like a commentary on John's prologue is this statement: 'Remember that money is the consolidation of the loving, living energy of divinity, and that the greater the realisation and expression of love, the freer will be the inflow of that which is needed to carry forward the work.'

(from *The Externalisation of the Hierarchy*)

Great Issues

In September 1960 a Convocation was held at the Dartmouth Medical School, Hanover, New Hampshire, U.S.A. on 'Great Issues of Conscience in Modern Medicine'. This conference, the second to be held by the School on 'Great Issues', was attended by a distinguished participating group of scientists, physicians, authors and statesmen, with many hundreds of alumni and others. The report on the Convocation is fascinating and revealing, indicating the broad horizons of modern medicine and the many contributory factors affecting the health of the whole man.

Permission has been given by the Dartmouth Medical School to *the Beacon* editors to reprint parts of the report, and we gratefully acknowledge this courtesy.

From the address by Brock Chisholm*

I think it might be most profitable if I spent the minutes at my disposal in talking about conscience, which is the basis of our discussions here. 'The Great Issues of Conscience in Modern Medicine.' Most people tend to take for granted that they know what they mean by 'conscience' and that 'conscience' is in fact what they mean, which is not necessarily true.

For most people conscience is something that is not questionable, that gives an answer without thought, that is a feeling, which produces in relation to certain ideas, or certain forms of behaviour, a feeling of virtue or, on the other hand, a feeling of guilt or shame. For most people this voice, which is internal, is accepted as ultimate authority, their basic authority. It occurs to relatively few people that the language in which conscience speaks is for each of us entirely accidental. It is determined by the family in which we were brought up and by the attitudes which were about us when we were small; and largely its development is finished by about six or seven or possibly eight years of age. Relatively few people of the human race, generally, do undertake to help their conscience to continue to grow and develop toward maturity. Conscience for most people, then, is simply whatever they believed when they were small children.

All through the development of the human race, consciences have been valuable. They're a short-cut. They make it unnecessary to think about a great many things and, if the attitudes of the parents who inculcated attitudes in their children were sound at that time and continue to be sound, then conscience can be very valuable. But in general, consciences are not

necessarily to be relied on, unless one has examined one's own conscience very carefully in relation to every conceivable situation and adjudged it reliable in terms of the evidence and the present situation, and not in terms of the attitude of the ancestors, which may or may not continue to be valid in changed circumstances.

There is considerable authority now in support of such an attitude. For instance, in the Constitution of the World Health Organisation there are two statements that are relevant to this discussion. One is the definition of the word 'health'. This statement, by the way, has been subscribed to by some ninety-two governments on behalf of practically all the people in the world, so that it is a highly authoritative statement defining the word 'health'. 'Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.' This is an important statement because it indicates the requirement placed on individuals now in this generation that did not exist in previous generations. No one was expected to be socially healthy in the past.

There's also a further relevant statement about children. 'The healthy development of the child (healthy meaning physically, mentally and socially) is of basic importance. The ability to live harmoniously in a changing total environment is essential to such development.'

This means that generations from now on must be able to live in ways appropriate to new circumstances, whether or not those circumstances were known to their parents or any of their ancestors. And this is important because we are now trying to live in circumstances totally unknown to any of our ancestors

*Physician, Director-General of the World Health Organisation from 1948-1953, and President of the World Federation for Mental Health in 1957-58.

in the past. The conditions of survival of the human race are now different from those of any previous time. And the ancestral patterns, we can be quite confident, are not adequate for survival in this or in future generations, because our ancestral attitudes inevitably and invariably led to warfare, which now for the first time in human history has become synonymous with suicide. This is new in the world. A situation totally unknown until just the last few years. We have no precedents to work on, no previous experience of this situation, and we have no education for coping with it. Nor can we count on our consciences in reference to this situation, because our consciences are based on what our parents believed when we were little children, very often what they got from their parents. It would seem that the time has now come when man can no longer afford to submit himself to the accident of the time and place of his birth, as almost all people in the world have done up till now.

There has been a thesis, almost a faith on the part of most of the people in the world, which is still extant, and forms the basis of many attitudes. Roughly, it can be stated in such words as these: 'The welfare, the prosperity, the prestige, the power, and so on, of the group into which I happen to be born, or adopt at birth, is more important than the welfare, the prestige, the power, and so on, including the lives of all the rest of the people in the world, all put together'. On the face of it, of course, this statement is manifestly absurd. Because the group that I happen to belong to by birth can not be more important in all these ways than everybody else in the world put together. And yet, this is the impression that children are getting all over the world; that our loyalties can be limited to the group into which we happen to be born.

In these new circumstances, in this kind of world around us now which never existed before, we can no longer afford to go on that way. We are going to have to help our own consciences to grow up to a degree of maturity that will allow us to function as members of the human race, which we have not been educated to do in the past. The unit now, for the first time in the world's history, has become the human race. We will survive as a human race, or not at all. This is a situation again totally unknown to any of our ancestors, and we have no learned, or early-learned, or her-

editary concern for this situation. We have no conscience-values generally that concern themselves with survival of the human race. Indeed, we haven't even got a government department in any country that I know of that is set up to concern itself with the 'survival of the human race'. And if there is any question about which we have no government department, it obviously is not very important!

And yet, this is the overwhelming question of this generation, the survival of the human race. In order for us to learn how to cope with this, and all the problems that go with it, including, and perhaps more important than any other, the population problem, we're going to have to deal with our own conscience values. And this is an extraordinarily difficult thing to do. Because in effect it means dealing with our own prejudices, and our own limiting loyalties, and demanding of ourselves that we grow up to a level of maturity that was not even considered in any previous generation. If enough people in enough places can grow up, mature, to be able to function adequately as members of the human race, then we can begin to be reasonable about population explosion, about genetics, about food supply, about nationalism, about all sorts of things with which we are not coping effectively now. And this is a personal problem for each individual. These problems cannot be effectively coped with by any international agency, or any government, not until enough people in each country want their government to cope with these problems. That is a matter then of individual growth — individual recognition of responsibility. Responsibility now will have to extend itself to responsibility to the human race.

How to go about this change, how to undertake such growth, is a problem for the educators of our cultures, largely. Doctors, obviously, as indeed all the people working in the field of health, have an immense responsibility in this field. That responsibility is defined in the two statements that I gave from the Constitution of the World Health Organisation. If and when we can assume responsibilities at that level, then all these questions of problems facing, and at the present time reasonably frightening, the human race, can be tackled logically and sensibly without the emotional overtones that make it so difficult to talk about them reasonably now.

From the address by **Wilder G. Penfield***

In conclusion, it is fair to say that science provides no method of controlling the mind. Scientific work on the brain does not explain the mind, not yet. Neither the work of Pavlov on conditioned reflexes nor that of any other worker has proved the thesis of materialism. Surgeons can remove areas of brain, physicians can destroy or deaden it with drugs and produce unpredictable fantasies, but they cannot force it to do their bidding . . .

'*Modern Medicine*' as used in the title of this symposium means, I suppose, scientific medicine in contrast to older traditional practice. But do not forget that medicine is an art as well as a science, and unlike some other arts it has in it a religion of its own. The art and the religion are very old, older in fact than Christianity. There is goodness and compassion in every man. Sometimes it is well hidden, I admit, but in my experience it is always there. Here is the ancient source from which medical religion was drawn, the innate kindness in man, himself. Here is the hope for the future of man, and evidence, too, if you like, of what the intent behind Creation may have been. Science is another matter. It has grown and changed from year to year, and therapy has known its fads and fancies, but the art of medicine with its own peculiar ethics has in it an eternal quality derived from life itself . . .

Dean Marsh Tenney said at the opening meeting of this symposium, 'Science cannot be immoral and science cannot create morality'. This is true, but philosophical and religious thought has been retarded by the general impression that science had proved something in this sphere. Physician and scientist must make reasoned conclusions each for himself. Turning from science, to look at his own brief life, at his family, and at society as it is, like all other men, he would do well to turn back to man's ancient faith. Many a son sees misinterpretations in the religion of his father, but the Great Truths are there too. The brain of man today is no swifter than the brain of man when these truths were formulated.

Let us take, then, the best conclusions of the past and create a working religion, one they will welcome. How? I do not know. The world has need of great religious leaders, men who like Gandhi will discard no good thing in the faith of Christian, Mohammedan or Hin-

du, men who will show us how to live by our beliefs. As Hippocrates turned from the practice of a profession to a code of ethics, so all men must turn from the rush of life to discover a reasonable faith. Only an interpretation of religion suited to these times can create in the hearts of men of every nation a better conscience. Make them see that they must love their fellow men everywhere or be destroyed. Only this, I say, can save this unbridled generation rushing on, confused, to self-destruction.

From the address by **Sir Charles Snow***

Let us count our blessings for a moment. Turn back twenty years. As a matter of fact twenty years ago bombs were dropping rather uncomfortably near to us in London, but that is an interlude. Turn back twenty years in your history. We were without antibiotics. Think of the release from suffering, the gain in life's health and joy which have come through that invention. Many of our difficulties arise from just that success, from just that abundance. There are problems. They're very difficult problems, but they come because we have done very well. There's much evil in all of us and much stupidity. But there is a certain amount which is not evil in nearly all of us, and in most of us there is a certain amount which is not stupidity. And out of that mixture of good-will and intelligence men have done most wonderful things in our time. Life is richer and healthier, not only in this great rich country, but in much simpler countries, than it's ever been in human history.

But we must remember that the way before us is very rough. There is no doubt about that; the human race for various reasons has come through to a particularly pretty patch. This comes through partly because of its own marvels, its own skills, its own good will, its own ability to heal many of its sufferings. And so, let us think, after all, things might be much worse. And things might be much worse because of the efforts of some of these colleagues of mine here, who have through their researches, through their benevolent contributions to mankind, made our lives sweeter, longer and healthier than they otherwise could have been.

And so, in this most beautiful place, Mr President, I ask our audience just for once to conquer the Western malaise and count the benefits we have.

*Neurologist, Director of Montreal Neurological Institute at McGill University.

*Physicist and writer — since 1945 Civil Service Commissioner in charge of scientific appointments.

The Elements as Modes of Relationships The Dynamics of Astrological Symbolism

by Marcia Moore

In passing through the air signs, the soul first acquires, in Gemini, the concept of the 'Brother', desiring to know, to communicate, to imitate and to illumine. Then, in Libra, he becomes the 'lover', wishing to be known and to create. In Aquarius, the ideal of 'Brotherhood' is realised, in universal consciousness.

As we continue our discussion by taking up the signs of air and water, the reader is urged to review the preceding two articles in this series, and especially to bear in mind the tabulation given at the start of Part 3. Since the main purpose of this study is to throw light upon the varying facets which the elements reflect to differing points of view, it is important to retain a clear picture of the overall structure within which they interact. It is a peculiarity of astrology that the functions of the constituent parts are strictly and logically determined by their formal position within the body of that illumined entity known as the Zodiac, and can be understood only in terms of their geometrical location. This is the underlying principle behind all astrological thought, that form, or place in space and time, determines function.

In Aries, we have the image of a god-seed of light initiating all new beginnings, the divine spark thrown off by the one undying flame. The next sign, Taurus, sees this potential energy securely grounded on earth where, in germinating, it absorbs, and is absorbed into, the substance of the soil. Then, roots established, the seedling quickens its push up into the freedom of the air, and air is the element of the third sign, Gemini.

During the Gemini phase of experience the soul's quest is for knowledge, symbolised by the ruling planet, Mercury, denoting intellect and its multifarious educational enterprises. But it is information about things in their endless combinations and permutations which here intrigues the newly formed self, rather than any special empathy for objects in themselves. In his fascination with categories and classifications, it seems almost as though clever Gemini found learning itself

more compelling than the thing known, and so he is sometimes accused of being superficial, flitting from flower to flower like a butterfly. At his best he possesses all the acuity required of one born to serve as a mediator communicating ideas between diverse factions, and also the charm required to render their reconciliation agreeable as well as logical. But it can happen that, while interested in practically everything, he remains self-involved and self-duplicating, multiplying words like bubbles in the sun, delighting in their air-blown beauty, and even in their evanescence which leaves him free to blow another one.

Thus Gemini works more to communicate than to create, even though his sensitivity and quick response may contribute toward the artistic or creative temperament. So much volatility and versatility makes him adept at seeing connections, but new combinations do not necessarily guarantee new insight, even though they may make it possible later on, or serve to convey what has already been interiorly realised. But he is above all the speaker and writer, rejoicing to multiply himself through the printed page.

In an unevolved stage, Gemini may be imitative as the monkey, amoral, fond of speaking for effect and of baffling or shocking others by his ingenious manipulations. Or like the twins who symbolise the sign, there may be two of him, all the more to confuse those who would reduce his irresponsible, mischievously delightful antics to such dull considerations as 'right and wrong'. But, when evolved, this is the sign of Hermes, messenger of the Gods, with wings on cap and shoes, and bearing the caduceus whose intertwined serpents represent, among other things, the essential duality of the mind.

With the speed of thought, he weaves the manifold patterns of relationships which make the mind known to itself. Outwardly we see his handiwork in the nervous system, but he stands also for consciousness itself — consciousness being defined as any entity's innate capacity for relationships. Then he not only relates, but illuminates.

Basic Trinity

In a metaphysical sense, Aries represents the cosmic Father, Spirit, and Taurus the cosmic Mother, Matter. Gemini is their offspring, the cosmic Child, Mind, which relates them and is itself the product of their relationship. This basic trinity sets the keynote for all the cardinal, fixed and mutable signs, which give rise to initiatory, stabilising and adaptive forms of activity.

The influence of Mercury in Gemini has brought together opposing forces which must be dynamically realigned in Libra, that they may be channelled into effective service in Aquarius. For even though Libra is ruled by Venus, there is a certain 'carry over' from Mercury which bears an affinity for all air signs, just as does Mars for all fire signs, Venus for all earth signs, and the Moon for all water signs.

So if Gemini serves to relate the pairs of opposites, Libra might be said to be concerned with the equilibrium achieved between these counterpoised forces. The glyph for the sign emphasises the fact that it is the fulcrum where the two come together. In Gemini they are depicted as being simply brought side by side like parallel rods, but in Libra they are ends of a single continuum, more complementary than supplementary.

Libra is always a sign of balance, and its natives seem invariably to be searching for poise and equilibrium in some phase of their lives. Since Venus is ruler, this often involves finding a balance in matters of food, sex or money. Librans also make good lawyers, with their capacity to weigh this factor against that, and indeed, law is in a sense an effort toward ensuring equality for all. But usually it all boils down to an endeavour on the part of the Libran to adjust his human relationships as he searches for some 'other' who will make him whole and complete, an otherness for which self-sufficient Gemini has far less need.

It sometimes surprises novices in astrology

to discover that Librans seldom are what one would call well balanced individuals, or, at least, they have to endure many vicissitudes before they achieve their ideal of harmonious adjustment. The reason for this is that the soul comes into incarnation in this sign simply because of an urge to build that quality into its response equipment, and hence the special emphasis. It is the innate lack of, or need for, balance which necessitates this see-saw phase of existence. Traditionally Libra is the sign of love and marriage, and everyone knows how hard it is for lovers to maintain the ideal harmony towards which they strive. Since this seventh sign, or house, opposes the first, which represents the self, there is a certain logic behind the idea that partnership is an innately challenging affair.

In Libra, the head must be balanced by the heart, as Mercurian intellect gives way to Venusian love. Only this deeper sympathy, and never a mere community of ideas, makes possible successful and enduring relationships. Where Gemini says, 'I want to know', Libra wants to be known and above all to be loved. He forever seeks his own image mirrored in another's eyes. Like his complement Aries, Libra is concerned with the problem of finding his identity, the polar opposites being always intimately connected. But where Aries projects himself outward into activity, Libra more passively meets the world as it reflects back to him through the reactions of all who surround him. For it is in Libra that the circle of the zodiac begins to close back in upon itself, and the reaping phase of experience begins. One then becomes a social entity and begins to develop a sense of responsibility for others. The fact that this point marks the initiation of a cycle of preoccupation with justice, law, and karma, is aptly symbolised by the exaltation of Saturn in Libra. Truly love is the fulfilment of the law.

The mind may think it knows, but only the heart knows with direct immediacy of perception. So Libra is often considered the sign of the artist, because true creativity presupposes this more intimate kind of relating of parts within the whole. Gemini may illumine with a cold clear light, but Libra brings abstract ideas down to earth, that their radiance may shine through a variety of harmonious forms and attract by their warmth and beauty.

Brother, Lover, Brotherhood

Then ultimately, in Aquarius, the concept of the 'brother' in Gemini plus the 'lover' in Libra, merge in the greater ideal of 'brotherhood'. One learns that all men are brothers, and all are to be cherished, as the dualism of Gemini and the drive toward unity of Libra are synthesised in the universal consciousness of Aquarius. Aquarius has a good reputation among the signs, perhaps partly because we are now said to be entering the Aquarian age, signifying all that is advanced and forward-looking, particularly in the world of science and invention. At the worst, the type can be stubbornly erratic, if not downright eccentric, owing to an inability to handle the powerful inflowing energies. It can also share the superficiality, which is a danger of all air signs which have a certain natural tendency to be diffuse or overblown. 'The mind is the slayer of the real', and the intellectualism of these three innately mental signs can keep the student so busy formulating ideas about phenomena that they build up a barricade against the underlying reality.

But the true Aquarian is both a scientist and humanitarian, combining Mercurian intellect and Venusian love into an understanding of the true meaning of relatedness, as participation in a community of interest which gives significance to all the parts. One might note here that it is the inventions of modern science which have made the ideal of one world a fact, as tangible as telephone wires and atomic radiations, power plants and light bulbs. If this is a group age, it is science which has made it so. Religions may speak of brotherhood, but wheels and printing presses make it a literal fact. Therefore Aquarius rules the circulatory system, whether in the human body or the body of humanity. It signifies that function of nature which brings life to every member of the group without stint or stipulation. Thus it is the most democratic of the signs, and its influence in the world coincides with the rise of the great democracies, even though these must inevitably be confronted by Leo type dictatorships, since one kind of energy invokes its opposite.

Aquarius has a certain connection with Saturn, which in the old days was considered as its ruler. But essentially it represents that drive toward larger self-expression which goes

beyond Saturnian limits. As the tribal boundaries, which limit our loves to caste and kin, thin out and are pierced through by new ideas, Saturn's influence over Aquarius, really just a carry-over from the preceding sign of Capricorn, is superseded by the transforming planet Uranus. It is a literal fact that the discovery of Uranus marked the first dawning of the Aquarian age. From the point of view of the air signs, the lessons of Saturn were learned in Libra where that planet is exalted, while in the natural order of the signs, Saturn, as Lord of karma, exhausts itself in Capricorn, where duty-bound man achieves exactly what he has earned either in terms of material success or spiritual attainment.

Aquarius

The real keynote of Aquarius is freedom. Work has been done, obligations met, and the native now is at liberty to serve the larger good. But freedom operates only in terms of, and not outside of, certain basic restrictions, and so Saturn and Uranus are always somewhat linked in their operations, just as in mythology they are portrayed as father and son. Saturn forms, while Uranus transforms, that all things may be forever made anew. The best symbol for the sign is radioactivity, which enables a substance to go beyond itself unimpeded by solid obstructions. Here too we have the man with the watering pot pouring forth all he has to meet the need of humanity, yet replenished with his own giving.

It is interesting to note that, as compared with the fire signs which are inherently unitive, the three air signs tend toward dualism, being concerned with relationships between different things. Therefore their symbols are all composed of two separate but parallel lines, the only signs so represented. They progress from the explicit duality of Gemini through the joining sign, Libra, whose very urge toward togetherness betrays its lack, to the final resolution of the problem of opposites in Aquarius, where each and all factions find their place in the life of the larger Whole.

Together air signs represent progressive stages of self-knowledge, an awareness that can be cultivated only through realisation of that which exists apart from the self. They are particularly concerned with the development of consciousness through the finding of the self in others.

The Heart and the Intuition

by Gladys C. Teichholz

'The first outpost for the Shamballa Fraternity was the original temple of Ibez and it was located in the centre of South America'

A TREATISE ON WHITE MAGIC, p.379

Night is falling over this city of Rio where I live. On my left I can see the statue of Christ, the Redeemer, blessing the city; on my right, above the clouds, is the constellation of the Southern Cross. I think of the temple of Ibez in the centre of South America, and of the Palace of Dawn where all roads converge. I ask myself, to what point have these symbols and visible presentations of the Christ been a coincidence, and to what point have they been the concretion of a subjective energy, unknown but reacted upon by the nation?

• • •

According to the science of the rays, Brazil has a 2nd ray personality and a 4th ray soul. Love-wisdom and harmony through conflict, the heart and the intuition. In what way have these rays manifested themselves in the 461 years since the discovery of the land?

In more ways than one. With the name of the country, as in some mysterious tapestry worked by the Moyras of Greek mythology, to be perceived from a certain angle and hidden from another, to shine or remain unobtrusive, the name of the Christ was woven.

It was during the full moon of Easter, on the 21st of April, 1500, that twelve Portuguese caravels, sailing the Atlantic Ocean under the command of Pedro Alvares Cabral, perceived signs of land. On the 22nd they sighted it. In the few days they remained, some significant events took place: the land was named 'Vera Cruz' (Real Cross), the first monument placed on its soil was a cross made from the wood of local trees; Mass, the first ceremony, was held, and the banner of the Order of Christ fluttered bravely in the virgin skies.

These dates would repeat themselves in the

history of the country and again they would be full of meaning.

Brazil became a Portuguese colony. Contrary to what occurred in the U.S.A., where the pilgrims sought to build a new home for themselves, she became a source of income to Portugal, a land to be avidly exploited. Different aspects of the 2nd ray soon manifested themselves: in the unscrupulous search for riches, in the love for things material, in a fanatical mysticism that led even to human sacrifices in an effort to resuscitate Dom Sebastião, King of Portugal, killed in the battle of Alcacer Kibir, and in the bravery of the Jesuit priests, as they fought for the freedom and education of the Indians. Later, their work was much criticised, but, at a time where power was despotic, they stood for the rights of man; where greed and lust prevailed, they represented the detached soul.

As the years passed and the population grew in size, in knowledge and in power, the desire for independence became manifest. It was a movement of the educated classes, the priests, the doctors of law, the poets and — a humble dentist.

A Cry for Liberty

From what was then the heart of the country, the very centre of the gold rush, at the precise moment when tyranny culminated, rose the cry for freedom. The symbol used was a white flag with a red triangle and the words 'Libertas quae sera tamem' (Liberty even though belated). The triangle stood for the Holy Trinity, but, in reality, the base of that triangle was the population of Brazil and at its top there would stand a martyr: Joaquim Jose da Silva Xavier, 'Tiradentes', the dentist.

As so often in history, the plotters were be-

trayed, but only one, Tiradentes, on the 21st of April 1792, climbed the steps of the gallows.

Today, if a person unacquainted with the history of Brazil happens upon his portrait, he will take him for Jesus Christ, so great is the similarity. It seems that, by having impersonated the qualities of a redeemer, to the point of kissing his hanger's hands, he assumed the physical aspect attributed to another Redeemer.

But the love of freedom belongs to a man's soul, and the salting of the land where Tiradentes trod did not sterilise the implanted seed. In the north, a highly idealistic movement manifested itself, and again its symbol was significant: a blue and white flag. On the blue band, the sun surrounded by a rainbow and over it three stars. On the white band, a red latin cross. The rainbow's colours stood for peace, friendship and union; the sun for the revolutionists' father: as they considered themselves this star's children, the cross was a reminder of the country's first name. Yes, because by now the land was known by the name of a native wood that dyed the waters red . . . However, this movement was also overcome and so great the bloodshed that the King of Portugal himself had to intercede for the victims.

Independence finally came, smoothly, peacefully, on the 7th of September, 1822.

Meanwhile, the subtle energies behind the nation's aspect flowered in the form of a cult that spread over the nation, Positivism, the religion of humanity. It 'sought to adjust the political structure of the state within the high aspirations of human dignity'. It stood for political, civil and religious liberties, for the subordination of the material to the spiritual, for justice, love and service, the living for someone else.

The Masonic Lodge, that counted amongst its members figures of political prestige and many of the country's thinkers, sought to harmonise the church and its ideals, and fought for the independence of the nations.

(One may wonder how a country, reared in the Roman Catholic religion, could harbour amongst its nationals men who thought so differently, but if one remembers that a great part of those who colonised the country were

banished from Portugal because guilty of the worst crime of the time, criticism of the King or of the Church, and that the 4th ray is that of the intuitive perception, one will understand their inquisitive, unshackled minds.)

With these propelling forces as a lever, and the heart of a woman as fulcrum, the end of slavery came. Princess Isabel knew she was dooming her own caste as she signed the decree, but for this act she has come down in history as 'Isabel the Redeemer'. One year later, the royal family was exiled and the nation became a republic. Its flag had a green field, a gold diamond, a blue sphere crossed by a white band with the motto: 'Order and Progress'. Twenty-one stars appeared on the sphere, five of them forming the Southern Cross. The hymn celebrating the flag started with the words: 'Hail beautiful pennon of hope! Hail august symbol of peace!' Hope and Peace . . . Through conflict, harmony had been attained.

The Mediator

The planet of the 4th ray is Mercury, the intermediary of the gods. Under its influence, Brazil now became the mediator. She handled thirty-two treaties for peaceful decisions on frontier problems, sometimes sacrificing her interests for the benefit of the whole; in the wars between the U.S.A. and Mexico, in 1914, Peru and Colombia, in 1934, and Bolivia and Paraguay, in 1935, Brazil intervened as a pacifier. In the Hague, Rui Barbosa spoke of the rights of neutrals and of equality between nations, great and small. This in 1907. Within her own territory, no separative racial or religious barriers were ever permitted to take root.

The Constitution established: 'Brazil will only resort to war if the recourse to arbitration or to pacific means of solution, ruled by an international organ of security to which she belongs, is not feasible or unsuccessful; and in no case will she participate in a war of conquest, directly or indirectly, by herself or in alliance with another State'.

A. Carneiro Leao, who has represented our Government at Unesco conferences, expressed very well the thoughts of his nation when he said:

(Contd. on p. 221)

THE FORERUNNERS

by Blodwen Davies

N. F. S. Grundtvig

The greatness of a nation's past history, its courage and achievement, may be used as a source of inspiration to weld that nation into a free, responsible unit which can set an example to the rest of the world.

When a new generation of psychologists attacks the problem of genius, they must seek new sources of innovation if they are to provide answers in the quest for potential genius, so urgently needed as we move into the new Aquarian civilisation and culture. Some of the newly discovered sources of ideas may turn out to be the oldest in the world, the origins of human culture, the Mysteries, and the esoteric schools in which the unfolding history of the planet has been both recorded and taught.

How would the academic psychologist today account for the influence of Nikolai Frederich Severin Grundtvig, the greatest of all modern Danes? For a century and a quarter he has influenced Danish life, re-directed educational ideals, revitalised the national spirit, economics and culture, and reformed religion. What was the meaning of his uniqueness?

Grundtvig lived actively for ninety years, his life a continuous unfoldment. He was born in 1783 and had a very happy childhood in a vicarage. Then he went to grammar school and university, which he called 'black schools'. At twenty he graduated in theology, but he said he had become 'a drone without spirit and without faith'.

For five years he was a tutor in a wealthy, landed family. He fell in love with a woman who was married and of noble birth. It was a tragic but fruitful experience. He took refuge in reading and research. He was essentially a poet but now he was seeking through philosophy and religion 'the reconciliation of the finite and the infinite'. In searching for sat-

isfaction for his new religiosity in his familiar bible, he realised that the bible was the source of many theologies which could never be reconciled, but he saw, too, that Christianity existed before the bible, and that the true Christian movement was a living community that had existed from the time of Christ. He felt himself a part of that community. He found the real meaning of the movement in the idea of baptism and in the symbolic communion of sharing. But his search also sent him back to Denmark's past, for the feudal atmosphere was maintained by a poor, ignorant peasantry and a rich German-speaking land-owning nobility that scorned the native tongue, history and culture.

Grundtvig discovered the history, traditions and mythology of the Scandinavian North. The source materials were not in Danish, but in Norse, Old English and Latin, closed to most of the Danes. Grundtvig spent a lot of time in British universities and libraries translating the rich Viking story into Danish, finding in the ancient paganism roots for his own religiosity, and in stories of courage and achievement, healing for the Danish soul. His poetry was his tool, and fiery verse flowed from him, including songs and hymns which were to rouse the spirit of the Danes in an earthy culture that revolutionised Danish society, in the course of his life.

For twenty years Grundtvig was a powerful critic of his contemporaries. He split the Lutheran church in two and one wing is still called Grundtvigian. He challenged the structure of education.

'Blessed Moment'

But in 1825, when he was forty-two, Grundtvig must have had an experience of illumination as the result of his unrelenting search for truth. It was something he called his 'blessed moment' and thereafter he was a new kind of man. He was now full of joy and energy, he abandoned criticism, and was no longer a judge of his fellowmen. He had become a true teacher and creator. His insight into the nature of man and his society coloured everything he did in the half century of life he still had before him.

Denmark was an unhappy country in his childhood and youth, the workers on the land poor, ignorant and hopeless. A major catastrophe for Denmark was the invention of the steel plough which was ripping up millions of acres of North American virgin land, and turning it into wheat production. Denmark exported wheat, until American ships poured cheaper wheat into Europe and wrecked the Danish economy.

While Grundtvig was studying ancient manuscripts in England he discovered other things, the new industrialism, the British spirit of freedom, and the new co-operative movement.

When he returned home to breathe native pride into his people, he also showed them what co-operation could do for a new Denmark, transforming her economy by making and selling butter, cheese and bacon.

Denmark had become a democracy and Grundtvig realised, perhaps in his 'blessed moment' that democracy could only survive with the support of men and women who believed in self-effort for their social evolution. Denmark had compulsory education for children and youth since 1814. He conceived a great dream of an adult education which was free in every sense, free from government control, and in the hands of teachers whose minds were free and eager, whose students went freely to school by choice, and schools in which there were no examinations and no certificates.

The free schools Grundtvig projected were the folk high schools. Grundtvig did not found or teach in such a school. He was the seer and prophet, the poet, historian, parliamentarian and preacher, holding up the vision, inspiring, encouraging, pouring his life into the ideal. He wrote more than fourteen hundred songs and hymns, which could be sung for pleasure as well as enlightenment, and such music was to

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'One of the essential objectives of the moment in which we live is to adjust the attitude of man to his immediate group and to the wider groups, national and international. On attaining this, we shall have contributed substantially to the cause of peace.

'Thus, to establish understanding and comprehension between individuals and between peoples, does not mean to ignore the regional, but not to forget that the whole is the full and harmonious resultance of the parts.'

For many years, for centuries, the country's development followed the shore line. The verses of the national anthem: 'Forever lying in a splendid couch' were a standing joke amongst Brazilians. The nation seemed destined to an indolent life with some great awakening in the faraway future. But a man came along, visionary, with faith in himself and in his country, and a reckless disregard for budgets. In the centre of the country, in five years and against tremendous odds, he built a new capital. Where tropical jungle covered the land and savage Indian tribes

prowled, he built immense roads. In his own words, he 'shook the giant awake'. It was the 22nd of April, 1960.

Nowadays, whoever looks at the map of Brazil will observe the following: a triangular-shaped country, cut into four sections by roads transporting the nation's life into a cross-shaped capital. Suddenly, a huge heart pulsates in South America, and faith flowers in the people's soul. The future is now.

Today, 7th September 1961, a new President is being installed. The former President resigned when his impulsive, dictatorial attitudes culminated with the decoration of an unworthy person with the country's highest order for distinguished services, the Order of the Southern Cross. That the emblem of the Christ should be pinned on a communist's chest was too much. The country verged on civil war. Now, the new inhabitant of the Palace of Dawn speaks of harmony, union, and the people are happy because law was enforced without recourse to guns.

play a large part in every school. Who but Grundtvig would have thought of creating a better agriculture by teaching farm folk Norse mythology, the life stories of the heroic age, stirring their imagination by calling up the ancient gods and goddesses, vikings, kings and queens, explorers and victors? The very word 'viking' meant 'the men of the bays', Norsemen who farmed the hills behind them and conquered the seas before them.

Grundtvig condemned the schools where children were taught only out of books, when they needed activity in the fields and workshops to which they would go eventually, when their young bodies and minds rebelled at learning by rote. Grundtvig taught that only adult youth was capable of learning the essentials about life, religion, politics and economics, as well as history and poetry. He believed that when people had self respect, good-will and a sense of responsibility, they could solve any problem, community or national, intelligently and peacefully. The first task of the folk schools was to teach the Danish tongue so that they could read well, write their own songs, and stand up in any gathering and express themselves clearly. The Danish folk schools are still a model for the world, and adapted for use in many countries. His ideals had life in them.

Esoteric Sense of History

Grundtvig had an esoteric sense of history. His nationalism was nativism and unconsciously his theory was occult, for he believed that a national community was based on the evolution of the human spirit, and that place and history denoted an entity in a nation with a specific responsibility for human fulfilment. It was in his book on mythology, in 1832, that he projected his plans for public enlightenment. He was an enthusiast, not a pedant. His vision of human potential, to which his-

tory testified, caught the imagination of Danish farmers, and the folk high schools were born in country communities. They spread to the cities and are still a powerful force in the general high level of Danish living culture all over the land. A testimony to Grundtvig's 'living word' theory of democratic education. He welcomed industrialisation as part of human evolution and saw in factories 'the sound of Thor's mighty victorious hammer'. He believed that the Creator provided powerful spiritual forces in the world, with which man could overcome evil in any form. But it could be done only by free men and free nations, and the core of that freedom was love of one's fellowmen. He scorned withdrawal from the everyday world; there was a place for evil and good, for Loki and Thor, to test humanity's ability to choose. He would not make life soft, he would make men and women strong.

They called him Bishop Grundtvig, but it was a title of endearment. The nation's memorial to him was a great cathedral in a suburb of Copenhagen, in a community of co-operatively built workers' homes. It was built with the small contributions of a great many Danes who were his spiritual debtors. It became a symbol of the unity of a people and of the character of modern Denmark which he did so much to create. Nationalism, more truly nativism, he defined as that which 'signifies the conscious fellowship of a people united around its historic and spiritual values'. As poet, historian, educator and preacher he worked for that fellowship. He was a prolific writer as long as he lived. He was a man hard to define, because he touched and enriched life at so many points. What he taught as the principles of self-effort and the democratic consciousness, will guide many of the new nations in their search for the life of a co-operative future.

BOOKS AND PUBLICATIONS

Tibet Is My Country. The Autobiography of Thubten Jigme Norbu, brother of the Dalai Lama, as told to Heinrich Harrer. Translated by Edward Fitzgerald from the German. E. P. Dutton & Co. \$5.00.

To most readers, Tibet represents the mystical, faraway land of the exotic and the supernatural. But in *Tibet Is My Country* we have an account which includes the exciting and adventurous as well as the realistic narration of one who deeply felt the experiences of a native and exile. This book is the autobiography of the eldest brother of the Dalai Lama, Thubten Jigme Norbu.

Perhaps one of the outstanding characteristics of this narrative is the sincerity and emotion which pervade the entire work. Beginning with his early life in the small village of Tengster, we see the narrator, the eldest son of modest and home-loving peasants, enjoying the natural surroundings of his native land, overlooking the mountains of Tibet. We follow his adventures, when at the age of eight, he enters the monastery where he is destined to become an abbot. For Thubten Norbu has been recognised as the reincarnation of a famed Buddhist monk. And here, among entirely new surroundings, separated from his parents, brothers and sister, he was to spend his formative years.

'The monks led a very frugal life. They lived on the alms given to them by pious pilgrims, and from barley-meal and butter sent up to them by relatives from the surrounding villages. But for me the greatest advantage of the place was that I could go through the door out on to the roof of the lower house, and there enjoy a marvellous view over the valley to the distant mountain peaks.'

Yet it was not until his seventeenth year that Norbu experienced his real transformation. For then his younger brother was selected as the fourteenth Dalai Lama, the spiritual leader of Tibet. Together with his retinue he proceeded by caravan, from his monastery in Kumbum to Lhasa, the capital, where he joined his family after one hundred and ten days. Rarely does one encounter a description of such an adventurous journey over perilous mountain paths and amid primitive surroundings. Proceeding with his studies at neighbouring Drepung Monastery, Norbu now found himself once more plunged in an existence devoted to clerical duties and family relations. But this was not long to continue. In 1949 pressure from the Chinese Communists infiltrated the monastic life at Lhasa and the nearby territories.

'The atmosphere in Lhasa was restless and unsettled. Many people were already making plans to flee the country. The few Chinese Communist troops had advanced deep into Tibetan territory, and any serious military resistance was unfortunately out of the question.'

Very soon Norbu realised that he could not remain in Tibet. In a graphic and emotional conclusion, the author describes the invasion of the Chinese Communists, his own despair and his escape to India and later to the United States, where he has worked energetically on behalf of the Tibetan refugees. Here is a book which is not only entertaining but of timely interest to all who understand the meaning of spiritual freedom.

FLORA COBLENTZ

The Evidence for Survival from Claimed Memories of Former Incarnations.

This is the winning essay of a Contest in Honour of William James, by Ian Stevenson, M.D., Chairman of the Department of Neurology and Psychiatry, School of Medicine, University of Virginia, Charlottesville, Va. Published by M. C. Peto, 16 Kingswood Road, Tadworth, Surrey, England. Price: U.K. — 2s. 0d., postage 4d. In the U.S.A. — 35 cents, post free.

In his Introduction the author makes an arresting statement which, in order to confine his theme to the purposes of this book, he does not amplify.

The statement is this: 'Each human being may comprise a physical body and a psi-component. After the death of a person his psi-component may continue an unembodied existence for a time. And after this time, this psi-component may become associated with another physical body usually, presumably, during its embryonic development. It follows from this hypothesis that certain aspects of the psi-component may influence the personality of the new human being in its mental contents, behaviour and physical body.'

One of the most useful features of the book itself is the author's explanation of the scientific methods he employed in investigating and evaluating the data he has searched out on the theme of reincarnation. Cases of so-called memories of former incarnations have been carefully analysed. A thorough investigation has been made, the facts have been verified by complete check in order to eliminate chance coincidence or any innocent yet 'unconscious fraud' on the part of the individuals or their relatives claiming these unusual experiences.

Cases of so-called memories of former lives are most prevalent and most vivid in childhood, and tend to fade out with puberty. Dr Stevenson has taken into consideration the influence which an unrecognised recall of obscure events in early childhood might have on a child's story of a pre-life. He has also taken into account the possible influence of the parents' or relatives' thought patterns on the child's story, particularly in the Orient, where belief in reincarnation is prevalent. The author has sifted the evidence to eliminate those cases involving telepathic experience that cannot be proved by some accompanying

out of the 'mystical and fantastic' category, and put it in the laboratory for investigation and possible proof on the basis of accurately selected data.

In the July issue of the *Postgraduate Medical Journal*, a most august neurological publication, it says: 'Dr Stevenson's essay exhibits all the care and precision of the trained scientific observer, combined with the open and unprejudiced outlook of the philosopher. This thesis is worthy of that profound thinker, William James, in honour of whose memory this essay was composed. We congratulate the author on his approach to this difficult subject, and we recommend this booklet to all who are seriously interested in it.'

MIRIAM D. GEBBIE

The Doctrine of the Heart

aspiring heart of mankind, responsive to the teaching through inspiration of the heart of Hierarchy and the Christ.

The teaching of the heart is of its centrality, universality, wholeness, high order, its fusion and inclusiveness and finally of its certain eventual victory over its opposites.

Centring humanity in the heart centre of its own life is essential to its finding itself, its true focus, its own justification for living, being, and evolving within the greater heart of planetary and logic life. Such centring will set up the required spiral motion from the individuals and groups within humanity towards their sensed common centre of harmony, balance, relationship and understanding. It will create a point of future destiny consciously in the minds and hearts of the race. It will set up a growing magnetic attraction within the hearts of all men to the heart of that destiny, the point of final and lasting spiritual decision to become part of the heart of mankind and of God.

Universality of the heart, or brotherhood or fraternity, which spring from its recognition in men's hearts, is indispensable to the one humanity, one economy and one world of the future. Once the principle of unity within diversity, the law of containment of the heart, is known and understood, then men know themselves to be created equal. They begin to share a common destiny, to accept responsibilities, respect a central authority of the heart of their society and enjoy the riches of a shared culture. Universality restores the wonder and mystery and magic to life, essential to the life of the future which is vested in the heart of humanity.

GLYN PHILLIPS

material evidence, and he has discarded in his series of cases any evidence for reincarnation that could have been derived from a clairvoyant reading of old records, of historical information or by an unconscious telepathic experience with another mind.

After checking scores of cases with almost clinical exactitude, even those accounts that stood the test cannot be considered 'proof of reincarnation', the author says. But he does state: '... I think reincarnation the most plausible hypothesis for understanding the cases of this series.'

Dr Stevenson's method of evaluating such experiences has established a new and more accurate guide for further investigation of this theory. The techniques he has utilised here will lift the theory of reincarnation

The future lies in a world large enough for one humanity, but too small for many separated nations. One humanity has one heart.

This humanity requires a civilisation and culture which can contain the best of its national components' ways of life, and add something special for humanity as a whole. A world order, in fact, with a composite yet united heart as its centre.

Such an integrated way of life for mankind demands certain shared ideals, laws and principles to which all men of goodwill can subscribe, and on which the new age can be built. These ideals must be enshrined in the heart of this age and its people.

Such ideals and principles, as the right to love God and the responsibility to love all one's neighbours, must radiate from this heart of new-age, one humanity. It makes necessary a devoted, worshipful and aspiring heart within humanity, which will re-create a world religion in which all men may experience God with their fellows.

Without question such an age and humanity needs a living philosophy of the heart, such as we call the Yoga or Doctrine of the Heart. It makes a shared government and agreed legal and executive principle necessary for its survival. One suspects that outside the beatitudes and commandments of the Christ, such a basic code of living is only revealed in the Yoga or Doctrine of the Heart.

Science, art and techniques must have a common aim and shared purpose for full and evolving living in the future. These are guaranteed only in the teaching of the heart.

True economy, the best work, and the most worthwhile life all come from the creative imagination of the

The New Group of World Servers

Humanity at this time is passing through a cycle of excessive activity. For the first time in human history this activity embraces mankind on a large scale, in the entire three aspects of the personality consciousness. The physical bodies, the emotional and mental states of consciousness are all in a condition of potent upheaval. This unified triple activity is increased by a cycle of equally intense planetary activity, due to the coming in of a new age, the passing of the sun into a new sign in the Zodiac and the preparation consequently going on to fit man to work easily with the new forces and energies playing upon him. At the centre of human life, the integrating group of new world servers must meet therefore a very real need.

It would be of value if each individual would link up every day at five o'clock by an act of the will with this rapidly integrating group of servers, mystics and brothers. To this end it might be wise to commit to memory the following brief dedication to be said silently at that hour with the attention focused in the head:

'May the Power of the one Life pour through the group of all true servers.

'May the Love of the One Soul characterise the lives of all who seek to aid the Great Ones.

'May I fulfil my part in the One work through self-forgetfulness, harmlessness and right speech.'

Then carry the thought forward from the rapidly forming group of world-servers to the Great Ones who stand back of our world evolution.

This can be done in a few seconds of time wherever one may be and in whatever company, and will not only aid in the magical work of the forces of light, but will serve to stabilise the individual, to increase his group consciousness, and to teach him the process of carrying forward interior subjective activities in the face of and in spite of outer exoteric functioning.